

# Essent into Essence: A Brief Overview

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Since 1986 the magical concept of **Essent into Essence** has slowly evolved and taken shape as a tool for enhancing initiation. In 1991 it took root within the Temple of Set's Order of the Sepulcher of the Obsidian Masque. On April 19, 1996 (XXXI ÆS), when I was confirmed as the sixth Magus of the Æon of Set by the Council of Nine, **Essent** became the fifth Word of the Æon to be Recognized for its Æon-enhancing qualities.

Assorted aspects of this formula have come into being on an irregular basis and as a result of personal initiation, the influence of members of the OSOM who have decided to make **Essent** a part of their own initiation, as a direct result of the effects of Dromenon performed at conclaves, and through my efforts to answer questions on **Essent** posed by interested Initiates of all degrees.

From the beginning **Essent into Essence** dealt with the process of experiencing **essence** - merging with and activating the eternal potential that lies at the core of all sentient beings. **Essence** is our "first form" - the unnatural aspect of our being that extends beyond body and brain and is unlimited by time and space. We experience **essence** when our activities are directed by a system of philosophical inquiry and enlightenment of the self based on direct knowledge and experience of being.

**Essent into Essence** is a magical formula, a "Key", consisting of several "facets" which facilitate the realization of the highest levels of being or **essence**. All **Essent into Essence**-oriented processes require a pre-existent qualitative level of life/being before the process can be triggered and fully activated. The goal of all such processes is the enhancement of life/being in increasingly more focused ways. Simply stated, **Essent** = being. That **Essent into Essence** can be reduced to such a simple formula is a measure of its effectiveness and validity in initiatory pursuits focused on the realization of being as it manifests moment to moment.

**Essent into Essence** is the journey toward, as well as the manifestation of the self in the immediate present. In Platonic terms, it is the process of an intensification of the *noetic* experience of self-realization, of being - the absolute surety that "I am an existential singularity". It is both process and product, direction and destination. **Essent into Essence** is also the "embodiment of **essence**" which is the consequence of "coming into being". It is the relentless continuation of existence, of being, at its most intense and most responsible.

Although free from the restriction placed on corporeal form, I have come to realize that **essence** is finite [meaning that at some time in the distant future individual **essence** ceases], and that by being finite it becomes achievable. The personal magical goal of all individuals interested in knowing themselves "essentially" and totally, should be to become, in the now, their own **essence**.

An obvious goal in this transformation process is to complete it - achieve **essence** - while still in physical form. Regardless of what happens to consciousness, or how drastically our perceptions of the Universe are altered, if we still have a body, then we are still very much connected to the natural universe and the laws that govern it. Of course our relationship with nature will be changed dramatically and irrevocably, but it will be in no way ended.

Becoming separate, becoming **essence**, transcends physical laws as they pertain to mind, spirit, soul, or **essence**. Cause and effect relationships are altered. Seeming opposites - being and non-being, natural and unnatural, joined and isolate - are seen as aspects of the same continuum and therefore more alike than different.

“Embodying **essence**” initiates a kind of an alliance between the self and the cosmos - a union in which nothing of the self is lost. Consequently the **essence** is rarefied, intensified, energized, and the potential that has always been there is activated - **awakened**. We become the cosmos of the self: equal to but not necessarily better or more than any other cosmos. We take on the self’s “ideal form”: that which manifests only once in all existence.

To comprehend and achieve **essence** I have developed many tools, and a “Key” has been formulated symbolizing both process and attainment. The “Key of **Essent into Essence**” is broken down into nine “facets”, which are designed to open the door to an “embodiment of **essence**”. For a complete breakdown of the Key, please see my essay “**Essent into Essence: The Key and its Facets**”, available in the *Ruby Tablet* or in a back-issue of the *Scroll of Set*.

The Key is broken down into the following facets:

1. **Life and being** make up the first facet, because without life “process” is simply not possible. Existence as “unembodied **essence**” - pure spirit - is arguable at best and is not the focus of **Essent** [but perhaps an eventual by-product of it]. What is of interest is the potential for “embodied **essence**”, and this is the goal of all efforts of **Essent into Essence**.

The dual symbol of *Ankh-W3S* ideally articulates the kind of life that is the focus of **Essent**. It is life in which choices have been made to dominate, control, educate, empower, embolden, and initiate the self.

2. **Death or non-being**, the second facet of the Key, can be either a transitory stage occurring at various times during life, or it can be a permanent state out of which nothing ever arises.

On the Key-diagram, this state is symbolized by the *Djed* scepter of the ancient Egyptians, which symbolizes in its various guises stability, the “world column”, transformation, resurrection, rebirth, or Remanifestation that occurs when some kind of confrontation with death (real, metaphorical, or metaphysical) has been successfully survived.

Non-being also incorporates the idea of sacrificing aspects of the self that are detrimental, non-productive, inhibiting, and non-essential to the process of realizing **essence**. In this light, magical initiation can be thought of as the death of all that is not of the self - that which simply doesn’t work.

3. **Love** is the third facet, and is symbolized by the two-pronged fork at the end of the Key - that which first enters the lock that allows us to open and shut the door to **essence**. The Left-Hand Path/Setian experience of love in its purest form is Platonic in nature, and can be defined as the desire to comprehend a thing in all its “thingness”, or to know a thing as it is and not as the perceiver wishes it to be.

4. **Fear**, and its use as an initiatory tool, is the focus of this facet of the Key. Facing and dealing with fear provides an opportunity for dealing with fear while not demanding that it be conquered or destroyed. If all fear were somehow magically destroyed, which is unlikely, the destruction of the self would most likely follow. Fear is not - and never should be - thought of as the enemy.

As an accomplice, however, fear can be a very efficient and powerful tool which can help us avoid some very stupid mistakes. Using the Key as a frame of reference, we can will ourselves to deal with fear by learning how to dominate, focus, and control it. When one can see the positive, constructive, and creative role fear often plays in life, it becomes nothing more and nothing less than it is: a means for identifying potentially dangerous situations and a tool for dealing with them.

5. **Immersion**, the fifth facet of the Key, means “to absorb oneself in one thing, being, or idea, to the exclusion of all others”. An implied aspect of “immersion” as it relates to **Essent** is the examination of a product of *Xeper* [or *Xeper* itself], an insight, or truth, by taking it into the self to the point that it becomes part of one’s life. It also describes the potential for an exploration into something to a degree where it can be understood from within its own perspective.

6. **Embodied essence**, as a facet of the Key, describes **essence** as an obtainable and achievable goal. Each time we successfully utilize the process in our efforts to gain insight into the self, we touch **essence**. A primary goal of these encounters is to sustain them.

7. **Spontaneity** became a facet of the Key as a direct result of Dromenon presented at conclaves in which we demonstrated the link between spontaneity and creativity, and how this awareness can positively enhance our explorations and facilitate an eventual embodiment of **essence**.

8. **Self-examination/re-examination** recalls Plato’s suggestion that the unexamined life has not been lived to its fullest. The initiatory life-style, by its very nature, is dedicated to an examination and analysis of existence. It is a mistake to assume that this inquiry should only be focused outside the self. The world can teach us a great deal about being, but the full answer to the question “Who am I?” can only be found within.

9. **Energy** is fundamental in the exploration of **Essent into Essence**. **Essent** is purposeful and demands direction. It is driven by an immensely powerful energy source which is activated only through need, desire, or willed intent. Consequently in a paradigm governed by **Essent into Essence**, the aim is to develop new, or re-think already extant methodologies and practices in which one can directly tap into the energy that makes up and sustains **essence**.

**Essent** deals with an internal flow of energy which can be used for any process leading to enhanced being and eventual godhood. The energy itself is neutral; intent is everything.

To finalize: **Essent** = being, and being is the source as well as the planned activation of the energy that lies at the heart of all existence - the inherent urge to **be**.

By now it should be clear that being has nothing to do with stasis. It is instead a dynamically energetic and ongoing process which occurs only in the immediate present - within the time-frame best described as “moment-to-moment”.

If you think about it, the past is static - dead except for the way our memories continually resurrect it - and the future is but unfulfilled desire and potential. The present, however, is the only dimension of time that we can truly own, master, and control. The challenge is to **be** in a series of moments to the extent that those moments begin to encompass that which is not yet, but is destined [because we will it] to be. The quality of the future is a direct outgrowth of the quality of the present and our work within it.